# PHILADELPHIA RECORDER.

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## BIOGRAPHICAL DEPARTMENT.

For the Philadelphia Recorder.

### RIGHT REV. REGINALD HEBER.

The following notice is abstracted from the December number of the London Missionary Register. Our limits will allow but a brief outline, yet our readers will, no doubt, be pleased with some little memorial of this valuable man and devoted servant of Christ.

Bishop Heber was born in 1783, and in 1800 entered Oxford University. Before 1806 he had gained three of the prizes of that celebrated institution. In 1807 he entered into holy orders. In May, 1823, he was appointed to the See of Calcutta, where he arrived on the 11th of October in the same year. His course was short but important, and he departed this life on the 3d of April, 1826, having been less than two years and a half in his Episcopal office.

The following beautiful picture is drawn of his character when acting as a parish priest.

Here it was that he moved in a sphere too circumscribed, it might be said, for his talents, but in which his moral qualities shone with admirable lustre. Distinction he might have sought with success in any profession, but he was satisfied with a life of comparative obscurity; and he, who so lately had surpassed all his compeers in the several pursuits of an University, and given a pledge to the world that in the higher provinces of poetry *an excellent spirit was in him*, might be found daily conversing with the ignorant, and *giving subtlety to the simple*—the adviser, to whom they could resort in difficulties—the confessor, to whom they would scruple not to open their griefs. Few days passed in which he did not spend some time in intercourse with his people; neither suffering the aged to be deprived of the consolations of religion, through their inability to reach Church by reason of their years—nor the sick man to be long on his bed, without one to kneel by his side—nor the poor to languish in want, without his discovering and giving him help—nor neighbours to be at strife, without supplying to them a most effectual peace-maker. Yet all this was done, so that no man could know it beyond the parties themselves—done without effort, and forgotten as soon as done; or, if living, living only in the grateful remembrance of those whom he had befriended. Many were the good deeds which were brought to light by his death; and, but for his death, would have been, perhaps, for ever hid; and few persons there were in his own parish, who had not then some instance of his zeal, his charity, his humility, his compassion, to communicate; which had come under their own immediate observation, and which served to bring him very vividly back to the minds of those who knew him best. Indeed by such incidents, many of the more delicate features of his character might be best discovered—that simplicity of mind, which was ever true to nature, that courteousness and good-breeding, if we may so speak, which even marked his behaviour to the poorest and meanest of his neighbours—that confiding temper, which never feared to be abused—that guileless singleness of heart, which would rather be deceived (as he often was) than entertain a suspicion—that utter disregard of self, which, perhaps, was the most striking, as it certainly was the least attainable, of all his virtues—that lively faith, which was ever tracing the hand of Providence, where others saw nothing but system or chance—and that disposition to rank mankind by their proficiency in holiness, rather than by their wealth, their title, or their talents, and to look up to him with the most reverence whom he thought to stand highest in the favour of God.

On the subject of his accepting the office of Bishop, the following remarks are from a speech delivered at a meeting held in Bombay, on the occasion of his death.

For nearly twenty years before his undertaking the Episcopal Office, he enjoyed in England all the benefits which the most refined society of the most refined country in the world could afford; and all the blessings of domestic life, which he knew so well how to appreciate, were abundantly showered down upon him. In the midst of happiness almost without alloy, and of society which he was so well calculated reciprocally to enjoy and to adorn, the opportunity presented itself of visiting India in the character of its Bishop. Let it not be thought that he eagerly and unadvisedly snatched at its elevation to gratify worldly pride and ambition. I well remember hearing, from those most intimate with him, the circumstances under which he was induced to accept its responsibility: it was pressed much upon him, by his friend and connexion Mr. Wynne; but natural affection to an aged relative, and those ties which at a mature time of life acquire the strongest claims on the mind both from duty and inclination, made him recoil from the thought. He declined the office; but, after the lapse of about a week, after, I was assured, devout meditation, and not without private prayer of that Being, who is the source of all utterance and knowledge, who sendeth the seraphim with the hallowed fire of His altar to touch and purify the lips of whom He pleases, he desired that this high dignity, if not already disposed of, should be entrusted to him. He accepted the great work from the imperious sense of duty alone; and, from duty alone, consented to encounter those thousand deaths, which we are called upon, even when living, to endure in the separation from those whom we most love and honour.

That Bishop Heber was specially fitted for the important office which he filled, may be gathered from the following extract:—

If there was any unhappy jealousy existing among angry and hostile sects in India or among the members of our own Establishment, he was the man to charm the evil spirit away; if any well of bitter waters—he was the man to show them the tree, which, when cast into those waters, should make them sweet. If a man of unsparing personal activity and enterprise was wanting to compass the extremes of that unwieldy Diocese, and examine for himself the state of its scattered and now numerous Christian Congregations—he was that man. If a man was required who would look to the Education of the Native Children from a conviction that even in Christian Lands (and how much more in Heathen!) early religious instruction is far too serious a matter to speculate about withholding or granting to the poor—he was the man. If the European part of the population of India needed one, who would give dignity and force to his preaching by the weight of example: who would set a pattern of self-denial in the midst of rapacious self-interest, of simplicity in the midst of gorgeous extravagance, of purity in the midst of gross libertinism—the province was peculiarly his.

When arrived at Calcutta, Bishop Heber immediately commenced his active career, and was instrumental in forming an auxiliary to the Church Missionary Society. He was the devoted friend of the Bible Society, and took a warm interest in the affairs of the Society for the propagation of the gospel. As it regards the faithful and laborious discharge of his duty, it is said, that although but little more than two years elapsed between his arrival in India and his death, that in this "short period, he had visited almost every station where a Christian Church could be assembled: and, while engaged in the longest and most difficult duties of any Bishop since the earlier ages of Christianity, he employed himself, wherever he came, not only in the higher functions of his office, but in the more humble and laborious duties of an ordinary Pastor. He had thus become known to all his clergy and to all his people, in the plains and mountains of Hindoostan, in the wilder tracts of Central India, in the stations of Guzerat, the Deccan, and the Western Coast, in the hills and valleys of Ceylon, and in these Southern Provinces, the scene of his latest labours, and henceforth of his dearest memory.

"In the course of these journeys, and in all his other labours, his heart was most earnestly and intently fixed, not only on the government of the existing Church, but on the extension of Christ's kingdom in these strong-holds of Heathen and Mahomedan superstition. He delighted to consider himself as the CHIEF MISSIONARY OF INDIA—a character implied, in his judgment, in the nature of his Episcopal office itself: and, while he felt it to be his bounden duty to confine his pecuniary aids and direct influence to the establishments of that Church, whose Orders and Ministry he received as apostolical, yet most sincerely did he rejoice in the successful labours of all Christian Societies, of whatever denomination, in the field of India; for he felt, that, while marshalled against a common enemy, there should be none other than a generous rivalry and a brotherly emulation between our separate hosts; and that even thus the fortune of the field is best secured, if each army keeps its own ranks unbroken and its own discipline inviolate."

His death, our readers generally know, was sudden; by one of those dreadful diseases incident to that fatal climate. The account is thus concluded:—

"Of his last public ministrations in this place, (says the Bishop's Chaplain in a funeral discourse,) I need not speak to you: the memory of them is fresh in every heart: you treasure them as the last words of a departed friend. You remember well the earnestness and affection of his manner, how *he exhorted and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God who hath called you to his kingdom and glory.* Alas! who could have foreseen, while hanging on those lips, that they would so soon be closed in death—that the voice of your Shepherd, whom you had just begun to love, should be heard by you again no more for ever! This sun was in its meridian power, and its warmth most genial, when it was suddenly eclipsed for ever. He fell, as the standard-bearer of the Cross should ever wish to fall, by no lingering delay, but in the firmness and vigour of his age, and in the very act of combat and of triumph. His Master came suddenly, and found him faithful in his charge, and waiting for his appearing. His last hour was spent in his Lord's service, and in ministering to the humblest of his flock. He had scarcely put off the sacred robes with which he served at the altar of his God on earth, when he was suddenly admitted to his sanctuary on high, and clothed with the garments of immortality."

### BASLE.

GERMAN MISSIONARY SOCIETY.

*Present state of the Seminary.*

The following account of the Seminary is furnished by a recent communication.

Besides the Rev. Theophilus Blumhardt, three other Tutors reside in the Missionary House. The first classes also attend Lectures at the University, and several clerical members and friends of the Society give lessons in different departments.

At the last Anniversary, in July, the number of Students was 35: seven of whom were still on trial, and, after the usual examination, five of them only were accepted; but the other two, in all brotherly love, were advised to return to their former occupations. Two others were in the Mission House at Paris, to benefit by the many opportunities which that city offers for literary pursuits.

Owing to difficulties experienced in former courses, the next probation class will be formed into two divisions; those who are already acquainted with Greek and Latin into the first; and those who have yet to learn these languages will form the other division, and their course of study will be five years instead of four.

As the number of young men who wish to enter into the Missionary Seminary is very considerable, a more careful choice will be made than could be done before; and, in order to have still a choice after the probation is over, instead of the usual number of eight, from twelve to sixteen will now be taken on probation.

The whole number of Students is formed into four divisons, each of which has its respective daily task to perform, as a proof of faithfulness in their future Missionary Work.

The following is an outline of the Lessons in the present half-year, of each respective division; with the number of hours per week devoted to each subject—

*First Division:* Christian Missionary History, six hours—Explanation of the Gospel of St. John, four—Explanation of the Prophecy of Isaiah, five—the English Language, six—Art of Instruction, three—Exercise in Preaching—Arabic, three—Pastoral Theology, two.

*Second Division:* Christian Missionary History, six hours—Analysis of Bible Passages for acquiring Composition, four—Gospel of St. John, with practice in Greek, six—Books of Samuel, with exercise in Hebrew, six—English, four—Geometry, three—Practice in Singing, two.

*Third Division:* Christian Missionary History, six hours—Bible Analysis, four—Greek Language, five—Latin, four—Geography, three—Arithmetic, four—Practice in Singing, two.

*Fourth Division:* Bible Analysis, four hours—German Language, with Practice of Style, eight—Latin, five—Arithmetic and Geometry, six—Geography, three—Writing, two—Practice in Singing, two.

The third and fourth Divisions form the first and second of the Probationary Class of Students.

Besides these Lessons, the Students in general, early every morning, have an hour of practical explanation of different books of the New Testament, by the Rev. N. von Bruen, President of the Society.—*Missionary Reg.*

### LITERARY EXCELLENCE, &c. OF THE BIBLE GENERALLY.

"It has God for its Author, Salvation for its end, and truth, without any mixture of error, for its matter."
LOCKE.

Of the Bible, it may be truly said, that in whatever way we regard it, it is the *ne plus ultra* of excellence. If we look at it as a mere literary production, it stands pre-eminent over every other volume in the world; or if we regard it as the revealed word and will of God, then, indeed, it is "quick and powerful, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," or when we look at it as a system and a guide, in all vicissitudes and changes, what a thesaurus of golden rules is this one book! In all things it is the Christian's treasury, whether in the letter or in the spirit; and there are thousands who have experienced an *exhaustless* source of spiritual and intellectual enjoyment in their practical study of this blessed volume; so that it was justly remarked by a late eminent divine, that "the most learned, acute, and diligent student, cannot, in the longest life, obtain an entire knowledge of this one volume; because, the more deeply he works the mine, the richer and more abundant he finds the ore."

As a literary production, beauty of expression, utmost sublimity of imagery, unequalled grandeur of idea, the most harmonious period, the softness and mellifluousness of its verse, and the eloquence and cogency of every component part, are the characteristics, the specific and peculiar characteristics of the Bible. Viewed in this point, where is the author of the volume that has half so engaged the attention and labours of mankind? Homer, Euripides, Xenophon, Menander, Virgil, and many others, have, indeed, all employed the abilities and labours of past ages, and volume after volume has been composed, in annotation and comment, upon the various volumes of those geniuses of antiquity; but what is this, compared with the attention which the Bible has excited? What are all these, compared with what has been written on the contents of this blessed book?—they are but as a partial drop of water in an universal sea! Not to mention, indeed, that many of those great authors themselves, read and borrowed many of their grand ideas from the sacred writings; thus, Homer seems to have copied the idea of his list of warriors from the enumeration of David's worthies. Virgil has, it is well known, copied the subject of the fifty-third chapter of Isaiah for the theme of his "Pollio," and many others. The works of Plato and Socrates afford ample proofs that the Bible has been the subject of admiration and imitation in all ages. Longinus bore ample testimony, and affirmed it to be the very excellent of excellency and divine! Nay, more; even *infidelity* has been constrained to admire, while it contemned the sacred oracles of the Most High, and seems to have felt conscious of its wrongfulness, in rejecting them as the rule of life and guide to heaven. Let us hear the sentiments of that well known sceptical writer, Mr. CICERO:—

"In Christ we have an example of a quiet and peaceable spirit; of a becoming modesty and sobriety; just and honest; upright and sincere; and, above all, of a most gracious and benevolent temper and behaviour. One who did no wrong, no injury to any man; in whose mouth was no guile; who went about doing good, not only by his preaching and ministry, but also in curing all manner of diseases among the people. His life was a beautiful picture of human nature, when in its native purity and simplicity, and showed at once, what excellent creatures men would be, when under the influence and power of that gospel which he preached to them."—Astonishing! that man should force himself beyond his own conviction, to be an infidel! But let us hear the celebrated French naturalist, ROUSSEAU:

"I confess that the majesty of the scriptures, and the holiness of the gospel, greatly affect me. View the books of the philosophers with all their pomp, how little do they appear placed beside this! Is it possible that a book, at once so sublime and simple, can be the work of men? Is it possible that he whose history it records, can be but a mere man? Does he speak in the tone of an enthusiast, or of an ambitious sectary? what mildness, what purity in his manners! what persuasive grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind; what ingenuity; and what justness in his answers! what empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness and without ostentation?"—O infidelity! that, self-convicted and self-hardened, art thus, Balaam-like, constrained to praise where thou didst intend to scoff!"

But to return; where, in the whole musty volumes of antiquity and modern times, where do we find any thing that may be placed in competition with the scriptures in point of sublimity? Where is there any thing like that celebrated picture of the horse in Job—that which has baffled the imitative attempts of the Augustan and all other ages? Where do we find the song of Deborah and Barak equalled? Where is there a parallel to the holy song of Moses; and the timbrel of Miriam; or aught like that, justly entitled "The Song of Songs, which is Solomon's?" Are not these the very voice and language of the soul? Or, "did we ever find," says an eloquent divine, "sorrow flowing forth in such natural prevailing pathos, as in the lamentations of Jeremy! one would think that every letter was wrote with a tear, every word was the noise of a breaking heart; that the author was a man compacted of sorrows, disciplined to grief from his very infancy; one who never breathed but in sighs, nor spoke but in a groan!"

### THE FOLLOWING RULES FOR PROMOTING LOVE AND HARMONY HAVE BEEN CIRCULATED AMONGST THE MEMBERS OF A CHURCH IN ENGLAND.

*They are so suitable as well as scriptural, that we hope they will be circulated yet more extensively, and be adopted by all who bear the Christian name.*

1. To remember that we are all subject to failings and infirmities of one kind or other.

2. To bear with, and not magnify, each others' infirmities. *Gal.* vi. 1.

3. To pray one for another in our social meetings, and particularly in private. *James* v. 16.

4. To avoid going from house to house, for the purpose of hearing news, interfering with other persons' business.

5. Always to turn a deaf ear to any slanderous report, and to lay no charge, brought against any person, until well founded.

6. If a member be in fault, to tell him of it first in private, before it is mentioned to others.

7. To watch against a shyness of each other, and to put the best construction on any action that has the appearance of opposition or resentment.

8. To observe the just rule of Solomon, that is, to leave off contention, before it be meddled with. *Prov.* xvii. 14.

9. If a member has offended, to consider how glorious, how God-like it is, to forgive, and how unlike a Christian it is to revenge. *Eph.* iv. 2.

10. To remember that it is always a grand artifice of the devil to promote distance and animosity amongst members of churches; and we should therefore watch against every thing that furthers his end.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in Love, than we could do when acting alone, and indulging a contrary spirit.

12. Lastly, to consider the express injunctions of Scripture, and the beautiful example of Christ as to these important things. *Eph.* iv. 32. 1 *Pet.* ii. 21. *John* xiii. 5, 35.

### THE MANNER IN WHICH CHRISTIANS SHOULD RECEIVE THE UNEXPECTED TRIALS OF THE PRESENT LIFE.

When we are under the visitations of the Lord, we are like Peter, when the angel came to deliver him from prison. The angel smote Peter on the side, for he was sound asleep. He awoke, but for some moments was unable to discern that it was an angel of the Lord, with succour sent from on high. It was not till after the angel had departed that Peter came to himself, and said, "Now I know of a surety that the Lord hath sent his angel, and hath delivered me." Then he rejoiced in the assembly of his brethren. It is the same with us, when he who watches night and day over us as his children, rouses our souls from their spiritual slumber, and causes the fetters of this world to fall from our hands by unexpected messengers and severe trials. For a time we are overwhelmed by these dispensations; and do not always understand why they are sent, at least not while here below; but when we shall have left *the prison*, and have passed beyond the darkness and obscurity which prevail within its gates, and are come to the great "assembly and church of the first born;" then, in the midst of our happy brethren, we shall understand the wisdom and loving kindness of the Lord; and we shall praise him for having sent messengers of mercy, although they appeared to us clothed in the garb of affliction and woe. *Dr. C. Malan.*

### FORM OF CHARTER FOR CHURCHES.

The following is a form of a Charter for a Congregation of the Protestant Episcopal Church in Pennsylvania, as recommended by the Standing Committee of the diocese.

It is published by order of the Standing Committee.

JOHN READ,
W. H. DE LANCEY,
*March* 14. *Committee.*

*Charter of Incorporation of &c.*

*Whereas* the following named persons, citizens of this Commonwealth, viz:—

have together with other citizens, associated for the purpose of worshipping Almighty God, according to the faith and discipline of The Protestant Episcopal Church of the United States of America; and have for that purpose formed a Congregation at

in and

are now desirous to be incorporated agreeably to the provisions of the Act of the General Assembly of Pennsylvania, entitled "An Act, to confer on certain associations of the citizens of this Commonwealth, the powers and immunities of corporations or bodies politic in law." They therefore declare the following to be the objects, articles, and conditions of their said association, agreeably to which they desire to be incorporated, viz.

*First.* The name of the Corporation shall be "The Rector, Church Wardens, and Vestrymen of

*Second.* This Church acknowledges itself to be a member of, and to belong to the Protestant Episcopal Church in the State of Pennsylvania, and the Protestant Episcopal Church in the United States of America. As such it accedes to, recognizes, and adopts the constitution, canons, doctrine, discipline, and worship, of the Protestant Episcopal Church in the State of Pennsylvania, and of the Protestant Episcopal Church in the United States, and acknowledges their authority accordingly.

Any member of this Church or Corporation who shall disclaim or refuse conformity to the said authority, shall cease to be a member of this corporation, and shall not be elected or vote in the election for Vestrymen, or exercise any office or function in, concerning, or connected with the said Church or Corporation.

*Third.* The rents and revenues of this corportion shall be from time to time applied for the maintenance and support of the Rector, Ministers, and Officers of the said church, and church-yard, and parsonage house, and other houses which now do, or hereafter shall belong

to the said corporation, and to no other use or purpose whatsoever.

*Fourth.* The said corporation shall not by deed, fine or recovery, or by any other means, without the assent of the Convention of the Protestant Episcopal Church in the State of Pennsylvania, or of the Standing Committee of the Diocese, previously had and obtained, grant, alien, or otherwise dispose of any lands, messuages, tenements, or hereditaments in them vested, nor charge, nor encumber the same to any person or persons whomsoever.

*Fifth.* The Rector of this church shall be elected by the Church Wardens, and Vestrymen, in such manner as the statutes and by-laws shall ordain. The Vestry of the said church shall consist of persons, members of the said church, who shall continue in office for one year, and until others be chosen, and the election of such Vestry shall be made every year on Easter Monday, by a majority of such members of the said church as shall appear by the Vestry books to have paid two successive years, immediately preceding the time of such election, for a pew or sitting in the said church; provided, that until the next Easter Monday after the expiration of five years from the date of this charter, members of the said church, who shall in any way have contributed to the erection of the church, or to the support of the Rector or Ministers thereof, shall be entitled to vote at the election of Vestrymen. And provided, that in case of the failure to elect Vestrymen on that day, the corporation shall not on that account be dissolved, but the election shall be holden on some other day, in such manner as the by-laws may prescribe.

*Sixth.* No person shall be the Rector or Assistant Minister of this church, unless he shall have had Episcopal ordination, and unless he be in full standing with the Protestant Episcopal Church of the State of Pennsylvania, and of the United States, and recognized as such by the Bishop of this Diocese, or in case of vacancy in the episcopate, by the Standing Committee of the Diocese.

*Seventh.* The said Vestry shall have full power to choose their own officers: and they shall annually, at their first meeting after their election choose one of their own number to be one Church Warden, and the Rector for the time being, shall elect another of the said Vestrymen to be the other Church Warden of the said church. In case of a vacancy in the office of Rector at the time of the election, the other Church Warden shall also be chosen by the Vestry, to remain until the election of a Rector, or a new election of the Vestry. And during such vacancy, the Church Wardens for the time being, and Vestrymen, shall have the same powers and authorities relating to the disposition of the rents and revenues of the said corporation, as are hereby vested in the Rector, Church Wardens, and Vestrymen. Provided always, that it shall be the duty of the said Church Wardens and Vestrymen, to elect another Rector to supply the vacancy as soon as conveniently may be.

*Eighth.* The following named persons to be the Church Wardens, and Vestrymen to continue in office until the election on Easter Monday next, and until others be chosen, viz.

*Ninth.* In case of the dissolution of this corporation for any cause whatever, the lands, tenements, and other estate real and personal, belonging thereto, shall vest in the Bishop of the Protestant Episcopal Church, in whose diocese this church may at the time be, and his successors, to be by him and them held in trust for the benefit of a future congregation of members of the Protestant Episcopal Church, which may be formed in the same neighbourhood, and upon the same principles as the present church and this corporation.

## RELIGIOUS INTELLIGENCE.

### BIBLE SOCIETY.

GRATIFYING INTELLIGENCE FROM SOUTH AMERICA.

The following extracts are from the Journal of Mr. Thompson, and will be in the highest degree satisfactory to every friend of the Bible cause, as well as every friend of that liberty to the South Americans with which the Son of God can make them free.

*Zeal of a Bible Distributor at Truxillo.*

I wrote the Society (says Mr. T.) some time ago of our having found a useful and zealous co-labourer in Truxillo, and that I had forwarded to him from Lima a supply of New Testaments. At first he met with some difficulty, owing to the Ecclesiastical Authorities of the place: these were at length overcome, and he was allowed to commence the sale of the Scriptures publicly: when he had obtained leave to do so, he printed an advertisement, and posted it up in the public places of the town, intimating the sale: the consequence was, that he had sold when I was there about 100 copies. He had also written to his friends, the Vicars in the provincial towns; but he had not then, from the shortness of the time, received answers to his letters: when these arrive, he expects several orders for New Testaments, to be sent to the various towns in the department of Truxillo, which contains a population of upward of 300,000.

In addition to this mode of circulating the Scriptures, my friend informed me that he was about to put in practice a method of lending the New Testaments, in the different houses which he is in the habit of visiting, and in others which he intends to visit for that purpose: his medical duties give him a facility for carrying this into practice. He intends to lend the New Testament for a day, or for two or three days, as circumstances may direct; and to call again for it himself at a given time: on calling for it, he says he will ask them if they wish to purchase it: and if so, he will sell it at a price corresponding to the circumstances of the individual; and if they do not wish it, he will take it with him and lend it to some other, to whom in turn he will put the same question, and thus sell it, or take it with him, as circumstances require. You will easily see that this will cost him a good deal of labour and care; but he seems to count nothing of these, if, in this manner, he may be the means of circulating the Word of God, and of drawing the attention of the people around him to its all-important contents. As he makes all his rounds on horseback, he will, I hope, be enabled fully to verify his benevolent purpose. He showed me a pair of saddle-bags, which he told me that he had got made for the purpose of always carrying about with him a supply of New Testaments.

*Rapid Sale of the Scriptures at Guayaquil.*

As soon as I had reached Guayaquil, I mentioned to some persons that I had a supply of New Testaments for sale; and, in consequence, I sold 168 copies. After thinking for some time on what would be the speediest and most effectual way of disposing of the New Testaments, it occurred to me that the best thing that I could do would be, to print an advertisement, and to give notice of the sale by posting it up in the public places of the different towns which I pass through on my journey. I accordingly wrote out an advertisement, and got copies printed in the Government Printing-Office, and caused some to be put up, announcing that the sale would continue for THREE days only: in a few minutes after posting them, I enjoyed the great satisfaction of seeing them produce much better effects than I had anticipated: at noon, the notices were put up; and, at one o'clock, I had sold 15 copies: in the next hour I sold 47: in the course of an hour-and-a-half, during the time the store was open in the afternoon, I sold 112. Next day I sold 262 copies. The day following, which was also one of the three days of sale, happened to be a festival day: the stores, in consequence, were all shut, and public business suspended: nevertheless, there were 11 copies sold during a few minutes before breakfast, when the store was open for some particular purpose.

*Eagerness of the Rector of Ambato for the Scriptures.*

I had bought, as before stated, one Bible in Lima, to carry with me by way of specimen, and to excite an interest to purchase when a supply should arrive. All my expectations, in regard to this, have been fully realised. The many offers which I have had to purchase this Bible have filled me with pleasure and with pain—pleasure, to see so great a desire for the Word of God; and pain, in not being able to satisfy that desire. Of many instances of this kind, none was so pleasing on the one hand, nor so painful on the other, as that which occurred in the house of the rector of Ambato. He had been to visit me; and I went to his house, to return his kindness: after receiving much attention from him, he, in a very earnest manner, urged me to sell him the Bible. I stated to him, on this occasion, what I had been called on to state on many other occasions—namely, that the Bible which I had was a kind of common property: and that my object in carrying it with me was to show it to all, and to encourage all who wished for it, by informing them that a number of copies were coming and that their desires would be realised in the possession of this precious volume. He, however, renewed his request, besought me to let him have it, and urged his claim in the name of all his flock, for whose use, he said, he particularly wished it: my difficulty here was great; yet I considered my reasons for not parting with this volume still greater, and was thus obliged most unwillingly to withhold what, under other circumstances, I would most gladly have bestowed. He said, among other things to induce me to yield to his request, that I should be able to find a copy in Quito; for he had learned that some had been sold here some time ago: as was actually the case, for 40 copies of the 500 sold in Lima were brought hither. I told him, that there were some doubts as to my obtaining a copy in Quito: but that I would make inquiry when I should arrive there: and in the event of finding one, I would send him my own copy, at the price at which I purchased the other. Upon these terms we came to an agreement: and he begged that I would not hesitate to charge whatever price I thought proper, for he would willingly pay it.

*Formation of the Colombian Bible Society.*

Our Society has obtained a fair and firm establishment: I say a FAIR establishment, because the whole of our transactions were done in open day, and because all who wished to state their objections were not only permitted, but encouraged to do so. Our Meeting was very well attended, and consisted of the most respectable class of the community in this city, both Clergy and Laity. The two Ministers of Government, who were present, Mr. Gual and Mr. Castillo, very ably and at considerable length defended and supported the object of the Society: and pointed out that there was nothing of a clandestine nature in the establishment of this Institution, and that it had the full and open approbation of the Executive Government of the country, and also of the Ecclesiastical Authorities.

After our plans respecting the Society had thus been clearly and openly stated to the assembly and nothing kept back, and after we had heard all that was to be said, in support of its adoption in Colombia and also the objections urged against it, the sense of the Meeting was taken by vote. The question put amounted to this—"Is it compatible with our law and customs, as Colombians and as of the Roman Catholic Church, to establish a Colombian Bible Society in this capital as a National Society, and whose only object is to print and circulate the Holy Scriptures in approved versions in our native tongue; and does such a Society meet with the approbation of this assembly?" This question was triumphantly carried in the affirmative, and almost unanimously.

The President, Vice-Presidents, Treasurer, and Secretaries, are of the most respectable inhabitants of this place; and this gives, at once, a tone and stability to our Society. There was chosen a Committee, consisting of 20; one half Clergymen, and the other half Laymen; the Gentlemen of the Committee are also of the same highly respectable class as those whose names are mentioned in the paper. It is intended to publish, as soon as possible, an account of the origin and actual state of the Society; to which will be added a short Address to the people of South America, on the object and advantages of the Society. The subscriptions already amount to 1380 dollars. All the Meetings on this matter have been held in the Chapel of the University, which is in the principal Dominican Convent of this city. The Rector of the University and the Prior of the Convent have been and are our very warm friends and supporters.

During this journey, Mr. Thompson disposed of 1636 copies of the Scriptures, and received in return $1473. He speaks of the most intense desire after the word of God manifested in South America.

ANNUAL RECEIPTS OF THE CHIEF MISSIONARY, BIBLE, EDUCATION AND TRACT SOCIETIES.

Materials are not yet furnished to us for a complete list of the Annual Receipts of all such Societies as come within the scope of our Work: for want of such details, we have been obliged to repeat the statements of the last list relative to the American Colonization and Education Societies, and the Irish Education and Tract and Book Societies. To that list we have now added the American Tract, Canada Education, Edinburgh Bible, French and Spanish Translation, Hibernian Bible, Irish Society of Dublin, and three Ladies' Societies, with the Language Institution. The American United Foreign Missionary is now incorporated with the Board of Missions. The total amount of the present list exceeds that of the last by upwards of £19,000. Government grants, to the amount of nearly £46,000 in aid of the Society for the Propogation of the Gospel, and the Irish Education Society, are included in the total amount.

| *Societies.* | *Total Income.* £ | s. | d. |
|---|---|---|---|
| African Institution, | 553 | 5 | 0 |
| American Bible | 16582 | 15 | 0 |
| American Board of Missions, | 18963 | 12 | 0 |
| American Colonization | 985 | 10 | 0 |
| American Education, | 2127 | 7 | 6 |
| American Jews, | 1935 | 19 | 6 |
| American Methodist Missionary, | 1141 | 18 | 0 |
| American Tract, | 2045 | 15 | 6 |
| Baptist Missionary, | 13530 | 9 | 10 |
| British and Foreign Bible, | 32768 | 2 | 9 |
| British and Foreign School | 1481 | 7 | 10 |
| Canada Education, | 1162 | 7 | 0 |
| Christian Knowledge, | 61158 | 0 | 1 |
| Church Missionary, | 16425 | 8 | 0 |
| Church of England Tract, | 581 | 10 | 3 |
| Continental, | 2688 | 17 | 7 |
| Edinburgh Bible, | 2645 | 7 | 9 |
| French and Spanish Translation, | 553 | 6 | 6 |
| Gospel Propogation | 35316 | 18 | 7 |
| Hibernian, | 6726 | 19 | 8 |
| Hiberman Bible, | 3700 | 13 | 8 |
| Irish Sunday School | 2585 | 6 | 4 |
| Irish Education, | 36360 | 11 | 2 |
| Irish Society of London, | 514 | 7 | 1 |
| Irish Society of Dublin | 1372 | 13 | 7 |
| Irish Tract and Book, | 2669 | 4 | 10 |
| Jews' Society of London, | 2414 | 19 | 10 |
| Lancgege Institution, | 856 | 13 | 0 |
| London Missionary, | 27102 | 1 | 0 |
| Merchant's Seamen's Bible, | 347 | 1 | 0 |
| National Education, | 2015 | 7 | 1 |
| Naval and Military Bible, | 4864 | 8 | 4 |
| Moravian Hand Education | 1672 | 7 | 1 |
| Port of London Seamen's | 755 | 15 | 0 |
| Prayer-book and Homily, | 2241 | 15 | 6 |
| Religious Tract, | 1257 | 15 | 0 |
| Scottish Missionary, | 5466 | 18 | 5 |
| Slave Conversion | 597 | 0 | 8 |
| Sunday School Union, | 9551 | 19 | 10 |
| United Brethren, | 13590 | 5 | 9 |
| Wesleyan Missionary, | 15709 | 1 | 1 |
| LADIES' SOCIETIES. | | | |
| Birmingham, &c. for relief of Slaves, | 907 | 18 | 0 |
| Calne, &c. in aid of Negro Emancipation | 59 | 4 | 3 |
| Hibernian Female School, | 1067 | 4 | 2 |
| Negro Children Education, | 744 | 5 | 6 |
| | £491,059 | 16 | 11 |
| | $2,196,752 | 69 | |

How can we sufficiently congratulate our readers, how can we be sufficiently grately to the Author of all mercies, for the vast extension of pure and undefiled religion, as indicated in such a document as this, compared with the meagre efforts of Christians to promulgate the knowledge of their Saviour, even a quarter of a century since, when first we commenced our humble attempt to promote and to record these triumphs of christian benevolence! Yet, great as are these efforts, what are they compared with the spiritual wants of the world, or even compared with the resources which might and ought to be called into exercise for its benefit. Let us not then be weary of well-doing: assured that we shall reap in due time, if we faint not: and let our efforts be united to our prayers to the God and Father of our Lord Jesus Christ, that his kingdom may come, and his will be done in earth as it is in heaven. Amen.

*London Miss. Rep.*

## PIOUS MEDITATIONS.

### SELECT PASSAGES,

*From the Sermons and Conversations of a Clergyman, adapted to every day in the year.*

APRIL 1st. Christians run for a crown which is incorruptible, and contend for an inheritance which fadeth not away. This prize is of so exalted a nature, that the highest stretch of human intellect is unable to conceive it; it is nothing short of heaven itself, where there is joy without interruption, peace without perturbation, light without darkness, health without sickness, ease without pain, security without fear, knowledge without ignorance, eyes without tears, hearts without sorrow, *because souls without sin.* In heaven the promises of GOD will end in perfection. Faith will be turned into sight, and hope into possession; yea, time itself shall be swallowed up in a glorious eternity.

APRIL 2d. The very approach to the holy ordinance of the LORD's supper is calculated to kindle resolutions against corruptions; the precious blood of Christ, received into the heart by faith, prevents the smoke from bursting into flames. Christ upon the cross expiates sin. Christ in the supper mortifies sin, inasmuch as it is among the appointed means the Holy Spirit employs for this end. Thus his blood was shed to justify and to sanctify.

APRIL 3d. Satan and his angels are bound by the chains of guilt, despair, and obstinacy. Beware of their devices, for they are forged out of their own chains. Watch, and pray against these fetters; and remember, your safety lies in knowing your danger, and looking to your great Deliverer.

APRIL 4th. So perfect is that salvation which is in Jesus Christ, that the body as well as the soul shall be a partaker of its inestimable benefits; for, at the resurrection, it shall be so refined by this heavenly alchymy, that all its gross sediments shall be left in the grave, and it shall rise united to the soul, resembling, in glory, pure gold; and in transparency, purity, and beauty, the finest glass; "for the Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself."

APRIL 5th. There cannot be a stronger proof of man's departure from GOD, and of the deadening effects of sin upon his heart, than his blindness to the darts of death, which are continually flying around, and are as voices from heaven, saying, "be ye also ready," for thou must also die; and perhaps my next arrow may fix on thee for its prey. Oh be reminded, by the death of others, of the rapidity of the stream of time, which is constantly in motion, and will ere long carry us all into the ocean of eternity.

APRIL 6th. All true believers are members of the same family, branches of the same vine, and have fellowship one with another; for they speak the same language,—they speak of Jesus, and their fellowship consists in communion with GOD; and with one another, by communicating and enjoying each other's gifts and graces, and in sharing in each other's petitions; it consists in mutual affection, and is cemented by unity of sentiment, as they all agree in essential points; Christ is their head, and object of adoration; they are all made partakers of his Holy Spirit, they build themselves up on the same holy faith, and they are all looking for the same holy heaven, as their eternal home.

APRIL 7th. Death is a desirable event to the believer in Jesus; as he must die before he can be perfectly happy, and invested with all the honours of his adoption into the family of GOD, or reap the full benefit of redemption. Death is only passing out of this world into a better; out of a world of sin and sorrow, into a world of purity and joy; out of a world of darkness, disappointments, and fears, into a world of light, and confidence, and love; out of a world of weakness, weariness, and pain, into a world free from all incumbrance of body or mind,—the mind, and afterwards the body, being adapted to the best services, and to the highest enjoyments; out of a world infested with numerous enemies and instruments of distress, visible and invisible, into a world where Christ, and saints, and angels dwell in everlasting love and friendship; out of a world of discord, jars, and tumults, into a world of harmony and peace; out of a world of oppression, into a world of liberty and glory; out of a world, whose best accommodations perish in the using, into a world that abides in all its greatest felicities for ever. In a word, it is but dying out of a world of imperfections, into a world as perfect as we can wish it to be. Death is only a short passage from a wilderness into the Land of Promise, from a vale of tears to the Mount of Vision; it is coming, as a victorious conqueror from the field of battle, to receive those crowns and thrones which have been prepared in the kingdom of GOD, for all the followers of the Lamb, "from the foundation of the world."


# Philadelphia Recorder.

PHILADELPHIA:

SATURDAY MORNING, MARCH 31, 1827.


In commencing a FIFTH volume of our paper under the favourable circumstances in which we are placed, it becomes us first, to render our thanksgivings to God for the blessing with which he has vouchsafed to accompany our labours. We can truly say, while we here raise an Ebenezer, "hitherto hath the Lord helped;" for "if the Lord had not been on our side, it had not failed, but that we had been put to silence." We should be wanting in gratitude to Him who hath so blessed us, if we did not, on the present occasion, not only acknowledge his great goodness, but our determination, through grace, to devote our efforts more ardently to his service. We give up our paper to the Lord, praying, that he would pardon all our deficiencies; give us an eye single to his glory; overrule our errors; temper our spirit to that of the gospel, and enable us, through this powerful engine of the press, which he hath committed to us, to preach "Jesus Christ and him crucified." And we know not how our petition can be summed up in a way more congenial with our feelings, than in the use of that comprehensive prayer, which will by our readers, at once be recognized as taken from our inimitable Liturgy: "Direct us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*"

As instruments in the hand of God, we desire to return our thanks to those of our brethren of the clergy, who by their correspondence, have striven to comfort our hearts in the discharge of our arduous and responsible duties; and who by their *voluntary* efforts have so largely increased the number of our subscribers. We sympathise with some of them, that their zeal for the prosperity of the paper, should have subjected them to some rude and unfeeling *anonymous* attacks, but we have only to reiterate to all who have been thus "evil entreated," what one of them in the meekness and humility of a Christian, has just written to us in relation to this subject: "my judgment is with God, and my record is on high: I esteem it a small matter to be judged by man's judgment." We hope that our friends will not be disconcerted, but will continue as zealously engaged as ever. We ask none of them to give us their countenance longer than they think our paper will be instrumental in advancing the glory of God, and the salvation of souls.

We would do violence to our feelings also, if we did not express our obligations to many pious Laymen, who for Christ's and conscience sake, have taken our paper into their patronage. As much of this patronage as is true of any other paper in the land, "has been spontaneously offered, and we may add, gratefully accepted by us, as approbation of the course we have pursued, and of the principles which we have avowed should govern us."

Of our own efforts towards the promotion of the prosperity of the paper, it becomes us to speak modestly. We have felt it a duty conscientiously to use every effort in our power, both to render the paper satisfactory to its readers, and to increase the number of subscribers. We have been delighted to *fall in* with the spirit of the age, for the spirit of the age is evidently the spirit of the Gospel. When were men more advancing the interests of the Redeemer's Kingdom so successful prosecution? It is the age of Bible, Missionary, Tract and Sunday School Associations; and the spirit of the age is *love to God and man.* We argue to our understanding, that it will attain a *popularity ephemeral,* simply because it is devoted to a cause which has the promise of God for its *perpetuity.*

On all the subjects connected with the mere business of conducting a paper, our readers have on previous annual occasions been made acquainted with our views. On topics of doctrine, we aim to be *scriptural,* and would wish to be considered as standing on the same ground, though at an humble distance, with the "Christian Observer." On points of government, discipline, and worship, we are the conscientious supporters of the Protestant Episcopal Church in the United States, though we have not the ambition of being eminently sectarian. We do love those who love the Lord Jesus Christ, let them be called by what name they may; and it is our delight to countenance and support those *general institutions* whose aim it is to advance the cause of our common christianity, and which interfere with none of the peculiarities to which, as Episcopalians, we are pledged. The warmth of our attachment to the church in which we have been born and educated, and which is also our *choice,* is in no measure lessened by being enabled to enlarge our views. We labour for HER good, and we make no boastful pretensions when we say, "If we forget thee, O, Jerusalem, may our right hand forget his cunning; yea, if we prefer not Jerusalem above our chief joy."

Animated by the confidence which appears to be placed in us by the public, and feeling in our bosoms that "our heart's desire and prayer to God for sinners is that they may be saved," we commence our Fifth Volume, determined, through God's grace, to be faithful, zealous, and persevering.

*Enlargement of the Recorder.*—Our readers will not fail to perceive that the Recorder is now printed on a larger sheet than any of the preceding volumes. We have thought that this was in justice due to our subscribers in consequence of the increased patronage which we have received. The Recorder is now published on the same sized paper as the "New York Observer," "Chronicle," "Zion's Herald," "The Philadelphian," or any of the religious papers in our country; and though we shall of course be enabled to serve our readers with an additional quantity of matter, the price, $2,50, will be continued, provided that sum is paid in advance.

*Encouragement.*—As it may afford encouragement to many of our friends, and stimulate them to continued exertion, we are happy in being enabled to say, that our present number of subscribers is TWELVE HUNDRED, nearly *six hundred* more than it was when the present editor commenced his labours. Within the week ending on Saturday last, our friends furnished us with nearly *one hundred additional* names. In order to accommodate what new subscribers may hereafter send their names, we shall strike off each week *fifteen hundred copies.*

*Arrearages.*—As this number commences our Fifth Volume, we would remind all those who are in arrears that there are great expenses to be met by an establishment of this kind. Bills will be sent, and it is hoped that subscribers will give immediate attention. If this be a large a concern, and where the business passes through the hands of a variety of agents, any mistake should be made, it will be rectified on proper representation.

*Advertisements.*—As we have enlarged the size of the paper, we have been solicited to devote one column to such advertisements as may be calculated to advance the cause either of Literature or Religion. Teachers of schools, and theological booksellers, are therefore informed, that we will devote one column to such advertisements as they may feel disposed to send us, and that they will be inserted at the rates specified on the last page.

*Missionary and general Religious Intelligence.*—The December number of the London Missionary Register came to hand by one of the late arrivals, and, as ever, it affords us a rich treat of gratifying intelligence. We mean to give here a brief summary of its contents, reserving for the present and successive numbers of the paper, such extracts as we may deem particularly interesting to our readers. We take it for granted, that the most of those into whose hands our paper falls are friendly to the cause of missions, and consequently that nothing can give them a higher gratification than the knowledge of what is doing in the great work of evangelizing the world. The Gospel must be preached among all nations, for our blessed Redeemer has the promise of "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

The Missionary Register commences with a Biographical Memoir of the late pious and excellent Bishop Heber, whose loss to the cause of christianity in India it will be a difficult matter to repair. The limits of our paper forbid the publication of any long articles on the subject of biography, and we can only therefore give a brief outline. This will be found in another part of our paper under an appropriate head.

In examining the transactions of the "Society for the advancement of Christian Knowledge," and "The Church Missionary Society," we think that we can perceive the clear, decided marks of God's providential dealing in the removal of this eminent Bishop. His death will be found to be of as much service to the cause of religion in the East, as was his zealous and exemplary life. Though to some this may appear paradoxical, yet to the mind of the man who loves to trace out the marks of God's wisdom and goodness in all his dispensations, it will admit of a very easy and natural solution. The death of Bishop Heber so soon after that of his predecessor Middleton, has drawn an extraordinary attention to the subject of christianity in the East, and projects for the advancement of the cause of Christ are in operation, which would probably have been never thought of, had not this calamity drawn the reflections of the pious more intensely to the subject. To illustrate this observation, we will observe, that in consequence of the death of this prelate, a special general meeting of the "Christian Knowledge Society" was held

ed, at which the Archbishop of Canterbury presided, and among the resolutions passed on that occasion, were the following:—Resolved,

That the society, being anxious to record its sense of the zeal and energy of this lamented prelate, is of opinion that the best tribute which it can pay to his memory, will be to prosecute the important measures which come recommended to its adoption as his last wishes.

That the society, having reference to a desire strongly expressed by the late Bishop of Calcutta, that members of the Asiatic Episcopal Churches, not in subordination to the See of Rome, should be admitted into Bishop's College, do agree to place the sum of 2000*l.* at the disposal of the Society for the Propagation of the Gospel, for the foundation of two Scholarships for that purpose, provided they be for ever called "Bishop Heber's Scholarships."

That, in deference to the further suggestion of Bishop Heber, the Madras District Committee be authorised to draw upon the Society for a sum not exceeding 2000*l.*, for the enlargement of the church of Tanjore; and for building, repairing and enlarging Churches, Schools, and Houses for Schoolmasters, Catechists, and Missionaries in other parts of Southern India.

That Bishop Heber having likewise strongly recommended an extension of the Society's Printing Establishment in Southern India, and it appearing that such a measure may greatly conduce, as well to the immediate advancement of Native Education as to the future support of Native Schools, it be further agreed, that a sum not exceeding 500*l.* be expended out of the Native School Fund, in enlarging the Society's ancient press at Vepery; and that the profits be applied, under the direction of the Madras District Committee, for the benefit of Native Schools in that presidency.

That the Society, therefore, on the present occasion, while it acknowledges, with the deepest gratitude, the paternal care of his majesty's government, as well in the formation of an Indian Episcopate, as in the selection of the highly-gifted persons who successively devoted themselves to the charge, feels it a paramount duty to repeat the earnest prayer of its Memorial, presented in 1812, for the erection of a See at each of the three Presidencies; and to declare its conviction, that no individual, however endowed with bodily and mental vigour, can be sufficient for the exertions rendered necessary by the overwhelming magnitude of the Diocese of Calcutta.

At a special and open meeting of the committee of the "Church Missionary Society," a memorial was read to the same effect, viz: the appointment of a Bishop at each of the East India Presidencies—Bengal, Madras and Bombay. Two Scholarships were also founded in the Bishop's College of Calcutta, and called the "Bishop Heber's Church Missionary Scholarships."

Thus, in consequence of the death of Bishop Heber, objects of the utmost importance have been more speedily accomplished—at least four Scholarships have been established, funds appropriated for building Churches, &c., the native printing operations enlarged, and three Bishops probably before this time appointed to the ecclesiastical concerns of India. Thus does God overrule apparently afflictive events, and from ills which we cannot but deplore, educe the good in which we cannot but rejoice. We shall in a subsequent paper continue our remarks, until we have given a general view of the missionary and religious operations so far as they come down to us through the latest intelligence.

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*Effects of Missionary Exertion.*—We have been permitted to make a short extract from a letter, written by an officer on board the U. S. Ship Peacock, and addressed to his father in Trenton, N. J. The letter is dated Otaheite, August 20, 1826. It illustrates and confirms what was naturally to be expected, that the introduction of christianity would make a very material alteration in the habits and manners of the people.

"We left (Noeaheava,) on the 31st of July, and arrived here on the 6th of August; where we found the natives in a state of civilization, and quite friendly. There are several missionaries on this island, and it is pleasing to see the great change that has been effected by them. We shall spend some time at this place, and then proceed to the Sandwich Islands."

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*Horne's Introduction.*—We see by the January number of the Christian Observer, that the Rev. T. H. Horne has just published, "A Compendious Introduction to the Study of the Bible," with maps and engravings, being an analysis of his "Critical Introduction." This work is supposed to have been undertaken in consequence of a volume published by a Mr. Carpenter, entitled, "A Popular Introduction to the Study of the Holy Scriptures, for the use of English Readers;" and which is an unacknowledged plagiarism of Mr. Horne's celebrated work.

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*Change in the hours of worship.*—It has been intimated to us, by a friend, that we made a mistake in our last paper, by stating that the Vernal Equinox was the period in which the hours of worship change. It was then our impression that we were correct, and it certainly is the practice which has been pursued by several of the churches. To prevent all subsequent mistake, however, we can only answer for the church over which we are placed—that the morning service will, until further notice, commence at 10 o'clock.

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*Enigma.*—We have had the misfortune to lose the manuscript of a very well written Enigma, which we had intended for our Children's Friend of this week, instead of the one which now occupies its place. The enigma to which we allude, related to an ancient and a modern city of the same name. We make these few remarks in hopes that, if the eye of the writer of the enigma, who is unknown to us, should fall on this notice, he would take the trouble to furnish us with another copy. We have several enigmas on hand, excellent and judicious, but the one to which we allude was, we thought, particularly interesting.

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*St. Matthew's Church, Francisville.*—Some persons having maliciously stated, that in the burying ground of this church, they were interring Jews, Turks, and Infidels, at one dollar per head, the vestry have given for this paper an extract from their minutes, on the subject. That the above report could only have been intended to injure the feelings of the friends of that church, is evident from the fact that no burials have taken place at all.

"At a meeting of the Vestry of St. Matthew's church, Francisville, on Saturdaay, 24th of March, 1826,

"The Committee on the Burial Ground lately purchased in the immediate vicinity of the church, made the following report, which was taken up by sections and adopted.

I. That every person holding a pew, half pew, or paying two dollars annually in advance, shall be considered a member.

II. That all members shall be entitled to the privilege of interment for themselves and families, i. e. for all the unmarried females, and for all males under the age of twenty-one years, on paying to the church for each,.....$1,00
and to the grave digger,.....1,00

III. That any person, on paying to either of the warders twenty dollars, shall be entitled to a piece of ground in said lot nine by sixteen feet, as a family vault for himself, his heir and assigns for ever.

IV. That strangers shall pay for the interment of any person over 12 years of age,.....$4,00
for those under 12,.....3,00
and to the grave digger,.....1,50

Resolved, That Messrs. D. Knight, D. I. Snethen, and R. S. Clark, be a Committee to receive all monies that are, or may be collected on the burial ground subscription, and to pay over the same to Mr. Clark, and procure his deed for the said ground: and that they proceed to have the lot enclosed, and make all necessary arrangement for interments.

Resolved, That the same Committee be authorised to erect pews in the church, and to assess the annual rent on the same.

By order of the Vestry,
DANIEL KNIGHT.
J. MORRELL, *Secretary.*

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## BIBLE CLASS.

ST. ANDREW'S CHURCH.—27th LESSON.

*Wednesday, April 18th, at 12 o'clock, M.*

Preparation for the Sermon on the Mount, and choice of the Twelve Apostles.

*Mark 3d chap. 13th to 19th verses, inclusive.*
*Luke 4th " 12th to 19th " " "*

*Questions appropriate to this lesson.*

217. Why is it supposed that our Saviour chose *Twelve* Apostles?

218. What do you understand by the expression, that there went virtue out of him and he healed them all?

*Arrangement of the Lecture.*

Choice of the twelve Apostles—their condition—reasons of our Saviour's choice—character of James and John—Judas—miraculous virtue—practical remarks.

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## ST. ANDREW'S CHURCH.

Sunday next, being the FIRST SUNDAY in the month, this church, as usual, will be closed in the afternoon. There will be evening service to commence at half past seven o'clock.

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## ECCLESIASTICAL NOTICES.

From the Gospel Messenger.

*Diocese of South Carolina.*—The annual Convention of the Protestant Episcopal Church in this Diocese, was held on the 14th, 15th and 16th of last month. At the opening of the Convention, morning service was performed by the Rev. Mr. Delavaux, rector of St. Bartholomew's parish, and an appropriate discourse delivered by the Rev. Mr. Van Pelt, rector of St. Luke's parish.

There were present, the Right Rev. Dr. Bowen, 16 priests, and 2 deacons. Nineteen parishes were represented.

The Bishop is president, *ex officio*: and the Rev. Dr. Dalcho was re-elected secretary and treasurer for the ensuing year.

As the Journal is not yet published, we give but a brief outline of the business transacted. The General Theological Seminary being a subject of great and increasing interest in this diocese, engaged no inconsiderable share of attention. Measures were recommended for raising about $4650, which is the quota of this diocese, according to a resolution of the last General Convention, towards liquidating the debt incurred by the erection of the building necessary for the seminary. Additional measures were adopted for procuring contributions to the bishop's "Common Fund," and, likewise, for the "Bishop Bowen Scholarship." The country parishes were recommended to place their funds "under the care and management of the Protestant Episcopal Society for the advancement of Christianity in South Carolina," as St. Luke's and Prince George's Winyaw, have already done, we believe to their satisfaction and interest; and a committee was appointed to address the churches on the subject. Two resolutions were submitted for the consideration of the next Convention; one to recommend to the Vestries to interdict the use of churches "for all unhallowed, worldly and common purposes;" such as "delivering orations and holding elections on secular or political subjects and occasions," &c. And the other to amend the 9th article of the constitution. Resolutions were passed recommending the establishment of societies auxiliary to the Protestant Episcopal Society; and the support and patronage of the *Gospel Messenger.*

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On the 8th of December, 1826, in Trinity Church, New York, Mr. Hiram Jelliff, and on February 11th, 1827, Mr. John D Gilbert, were admitted by the Rt. Rev. Bishop Hobart to the holy order of deacons.

The Rev. Edmund Griffin, A. B. deacon, an alumnus of the General Theological Seminary, has been elected an assistant minister of St. Michael's and St. James' Churches, New York.

Rev. George A. Shelton, A. B. deacon, has been elected rector of St. James' Church, Newton, L. I. in the place of the Rev. Evan M. Johnson, resigned. Mr. Johnson has removed to Brooklyn, and officiates in St. John's Church, recently erected in that village.—*Ch Register.*

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## MISCELLANEOUS.

NAPOLEON.

In consequence of the wide diffusion of a taste for reading, publishers are beginning to find their account in printing interesting works, at a very cheap rate. An extensive series of this kind is now in a course of periodical publication, from the Edinburgh press; the first article of which is Captain Hall's Voyage to Loo-Choo. Captain Hall has added, in this edition, the particulars of an interview to which he was admitted with Bonaparte, at St. Helena. Bonaparte was greatly perplexed at hearing that the Loo-Choo islanders had no arms. "No arms!—you mean no cannon—they have muskets." "No—not even muskets." "Well, but they must have spears, or at least bows and arrows." "No, neither." "Nor poignards?" cried he, with increasing vehemence. "No, nothing of the kind." He clenched his fist and raised his voice to a loud pitch: "No arms!—how can they fight then?" "They never fight—they have no wars." "No wars!" returned he with scorn and incredulity; as if the existence of a people who did not wage war was an anomaly in the creation.

SUGAR.

The use of East-Indian sugar having become very extensive, the following directions have been drawn up for clarifying it:—"Take six pounds of East-India sugar and the whites of six eggs beaten up in a quart of water. Mix all well together, and simmer it for about three quarters of an hour. Take the scum off as it rises. The scum (to prevent waste) may be boiled again with half a pint of water, for about half an hour, and strained through a cloth. This will produce a clear and delicious syrup, which may be used at the breakfast and tea table, and for all domestic purposes, as a complete substitute for the best refined West-India sugar, than which it will be found to be considerably cheaper."

GERMANY.

In Germany, for a population of about thirty-six millions, there are twenty-two universities; six belonging to Prussia, three to Bavaria, two to the Austrian states, two to the grand duchy of Baden, two to the electorate of Hesse Cassel, and one to each of the following states—Saxony, Wirtemburg, Denmark, Hanover, the great duchies of Mecklenburg Schwerin and Saxe-Weimar, and Switzerland. The Roman Catholic part of Germany, containing about nineteen millions of inhabitants, possesses only six universities; while the Protestant part, for seventeen millions of inhabitants, has no less than seventeen.

PRUSSIA.

Professor Brandes, of Breslau, states, that he has traced the course of thirty-two of the meteors called falling stars, and concludes from the phenomena that they are probably subject to the earth's attraction, and that they have a motion of their own, but that the greater part of their motion is only apparent, and arises from the earth passing near them in its annual circuit around the sun.

ITALY.

The highly intolerant spirit of the see of Rome is strongly shown in a circular, just issued by the pope, ordering all Jews to dismiss their Christian servants, females as well as males, not excepting such of the former as may be employed as nurses. This papal bull also prohibits introducing into the houses of Jews, any Christian for the purpose of lighting fires on Friday evenings, on Saturdays, or on any Hebrew festival whatever. The violators of this inquisitorial order are liable to severe penalties, to be inflicted "at the pleasure of the Supreme Holy Congregation."

INDIA.

Amongst the presents made to the museum of the Calcutta Asiatic Society, are various drawings of Buddha shrines and temples in Nepal: the drawings are the work of a native artist. The artists of Nepal commence their education at ten years of age, and hence acquire great manual dexterity: their apparatus is only a piece of charcoal, an iron style, and one small brush made of goat's hair. The government have agreed to make over to the Asiatic Society, for publication, all documents of a description calculated to illustrate the geography, statistics, or history of India.

The grand jury of Madras, amidst various other grievances, have taken the liberty to present, as a nuisance, "the expense of law proceedings!"

BURMESE EMPIRE.

Among the chief natural products of the Burman empire, which are articles of exportation, or likely to become so, are rice, cotton, indigo, cardamoms, pepper, aloes, sugar, saltpeter, salt, teak timber, sticklac, terra japonica, areca nuts, fustic, honey, bees-wax, ivory, rubies, and sapphires. The mineral products are iron, copper, lead, gold, silver, antimony, white marble, lime-stone, and coal. The teak forests are described to be equal to any possible demand, for a period beyond computation.

SANDWICH ISLANDS.

So great is the progress of civilization in those South-Sea islands which have embraced Christianity, that a missionary at the Sandwich Islands states, that for the last three years, not less than one hundred ships have annually visited this group, mostly whale-ships; and the government have employed one or two vessels of their own, in the sealing business, with tolerable success. Sandal wood and salt are the only exports.—*Christian Observer.*

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LETTER FROM PROFESSOR ELTON.

*Extract of a Letter from Rev. Romeo Elton, to the Hon. Albert Forbes, dated,*

Florence, Italy, Nov. 20, 1826.

The last winter I spent in England and Scotland: I had the pleasure of a personal acquaintance with Dr. Chalmers, and Rev. Robert Hall, whose works are so well known in America; and the exalted ideas which I had previously formed of these men were more than realized. They are by far the most impressive speakers that I have ever heard. In the social circle Dr. Chalmers is highly engaging. His Lectures on Moral Philosophy, several of which I heard, like his Sermons, were marked with the fervour of genius, and very eloquent. It is impossible to give an adequate idea of the devout and impressive manner of Mr. Hall. The sermons which I heard him deliver were distinguished by the same strain of pure and elevated piety, the same depth and originality of thought, as well as delicacy and elegance of style that characterize his published sermons. Dr. Chalmers gave me a letter to the celebrated Mr. Irving, of London, whom I had the pleasure frequently of hearing, and of meeting several times in private. Mr. I. certainly possesses abilities of a very high order, and is the most fearless preacher I have ever heard. In private, Mr. I. is very pleasing. From London I proceeded to Paris, where I remained about two months—and from thence to the Netherlands, Germany, &c. I resided about two months at the University of Gottingen, and in many respects I have been much pleased with this, and with several of the other Universities in Germany, which I have visited. I regret to say, however, that there appears to be in them little evangelical religion. That many of the German divines are semi-infidel in their sentiments is apparent both from their preaching and writings. In general, the manners of professed Christians in Germany shed a most deadly chill upon a devout mind, and are in flagrant contradiction to the spirit of Christian morality. Alas! how changed is Germany since the days of the immortal Luther!

From Germany, I followed the course of the Rhine to Switzerland, and visited the celebrated Mont Blanc. It is impossible for language to convey any just impressions of the scenery of Switzerland—a country which combines, in a most striking manner, the awful and the sublime, with the picturesque and the beautiful; and where we behold, in rapid succession, the wildest scenery intermingled with smiling vallies and cultivated fields. I have been in this beautiful city about five weeks, and purpose to proceed in a few days to Rome and Naples On the 14th inst. I had the honour of being admitted to a private audience, according to ceremony in his palace, with His Imperial and Royal Highness, the Grand Duke of Tuscany. He conversed with me in a very familiar manner. He made particular inquiries respecting our American Colleges, and spoke in commendation of the progress of the arts and sciences in America, and passed a high eulogium upon our illustrious Franklin. I purpose to return to London early in the Spring, and embark from thence to America.—*Chris. Watchman.*

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A DRUNKARD RECLAIMED.

The following interesting story is told in the last number of the Reformed Dutch Church Magazine.

I was delighted with the pious zeal of a friend of mine, who in public and private life is always ready to do good. On a fine summer day, he perceived a well dressed and well mounted stranger come into the village, where he transacted business. This stranger appeared to have no very particular business in town. He lounged about the taverns, talked and drank freely with those travellers and citizens with whom he met. He *treated* them, and was in turn *treated*, to use the disgusting slang of topers and horse jockeys. The liquor was beginning to operate on him, when my friend, having finished his business, retired to his villa.

When the sun had nearly set, he perceived the stranger passing by his door. He was on his way home; but he was intoxicated. He could not keep the saddle. He had scarcely passed his door when he tumbled in the dust, and was not capable of raising himself.

My friend ordered his trusty servant immediately to lift him up in his arms, and lay him on a bed in a retired apartment, and to see that his horse be taken care of. The gentleman slept soundly until the morning. As soon as my worthy friend heard him stirring, he went into his apartment, and sat down beside him. You may conceive the amazement and mortification of the stranger, when in reply to his query, how he had possibly gotten into this place, my friend give him an account of all that he had witnessed of him that day; how he had fallen from his horse, and had been laid on the bed by the attendant.

My excellent friend then addressed him in a very serious tone and manner, on the propensity and crime to which he was giving himself up. He painted its horrors, and showed him the gulf of ruin already yawning under him. He appealed to him as a citizen, a man of education and genteel habits, as a Christian, as a husband and parent, *perhaps*—"for perhaps you may have an amiable wife and children."

The stranger could bear it no more. He burst into tears. He shook the general's hand in great agitation, and thanking him heartily for his gentlemanlike and Christianlike conduct to him, mounted his horse and rode off.

It was a year after this event had happened, that the general was in a neighbouring county on business. As he was walking up the street of ———, towards the court house, a genteel, well dressed man met him, and recognising him, he grasped his hand and shook it heartily. "God bless you, my excellent sir, how happy am I to see you!"

"I do not know you, sir," replied the general, surveying his face with attention. "You may have forgotten my face," cried he, "but I can never forget yours." I am the man who *fell at your door like an intoxicated beast*, and whom you treated so kindly, and to whom you gave such advice and instruction as I shall ever remember. Your words penetrated my heart and soul. You have been, my dear sir, the blessed instrument of saving me. Since I saw you, I have not *even tasted spirituous liquors.* I broke the neck of my evil propensity and appetite. I look upon intemperance with horror. You have saved me to my beloved wife and charming little children. I cannot find words to tell you how happy I am in the lovely domestic circle of my children and wife. My dear general! yours was a word in season, indeed—a rebuke which fell like a thunderbolt on my heart; and God blessed it. What can I do to oblige you?"

The general paused a moment "I have just one favour in return to ask of you," said he "Whenever you see a stranger or a neighbour going as you were, do to him as I was led to do to you. And persevere, until by the grace of God, you reclaim him. It is thus that we may do service to our God and to our country in no mean way."

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CENT SOCIETIES.

A correspondent of the National Philanthropist relates the following anecdote, to show the origin of those productive little associations in the United States.

"About the commencement of the present century, a respectable gentleman of this city, having several friends to dine with him, the conversation at table turned upon the subject alluded to above, viz. the spread of the gospel. After dinner, *wine* was served. A venerable minister present remarked—"If every person, who has the ability, would retrench a glass of wine a week, and contribute a CENT per week for the spread of the gospel, what a vast sum might thus be raised!" The host moved back his glass, and placed a *cent* upon the table. His amiable companion, with a heart overflowing with love to her Redeemer and her fellow sinners, kept her eye upon the cent, and on rising, pleasantly took possession of it. She laid it aside—made proposals to the ladies of her acquaintance to engage the contribution suggested.—An individual of another denomination, shortly after, followed her example; and from thence have proceeded all the "cent societies" in the United States: by which means, tens of thousands of dollars have been collected and devoted to this noble object."

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*Earthly Changes.*—It was in the bleak season of a cold autumn, by the side of a large moor, that I one day saw a shepherd's tent. It was composed of straw and fern, and secured under the warmer side of a hedge, with a few briars and stakes. Thither, for about a week, he took shelter, until the herbage failed his flock, and he removed I know not whither. His tent was, however, left behind. A few days after, I rode that way, and looked for the shepherd's tent, but it was gone. The stormy winds had scattered its frail materials, and only a few fragments strewed the ground to mark out that once, for a brief day, the tent had its residence, and the shepherd his solace, there. And such is this life, and such are all the airy expectations and imaginary felicities, and hoped for ports and places beneath the sun. Time scatters them, as the storm did the fern and straw of the shepherd's tent. A thousand events are continually transpiring, which remove men from the pastures and possessions of to-day, and eject them from all their anxiously reared habitations, and drive them afar off from their fields and estates. Their years pass on as the hours of the day; their hours fly, as it were, with the rapidity of moments and soon, very soon, comes that lamentable hour, when they, who sought and desired their good things on earth, must behold man no more with the inhabitants of the world.—Oh, how sad is such an event to him, who is at ease in his possessions, who has been laying field to field, and house to house, and is not rich towards God! For then his age, his hopes, his expectations are departed for ever—they are removed as a shepherd's tent.

"I shall behold man no more with the inhabitants of the world, mine age is departed, and is removed from me as a shepherd's tent."—Isa. xxxiii. 11, 12.

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A BROAD BLOW.

A friend of ours, some days since, called at the house of an intelligent Deist, who has long been known as a determined and envenomed opposer of the Christian Religion, and found him reading Dr. Channing's Discourse, recently preached at a Dedication in the city of New York. The conversation soon turned upon the merits of the Sermon, and the distinguished ability of its author, when our friend inquired of the gentleman, how he liked the production. "I like it much," said he, with particular animation. "It strikes a *broad blow* at the Christian system, and will prove a decisive triumph for the *Religion of Nature.* Dr. Channing differs from me in very few points, and I am satisfied that within five years he will preach the doctrine which I believe."—*Columbian Star.*

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*Anecdote.*—Lady H. once spoke to a workman who was repairing a garden wall, and pressed him to take some thought concerning eternity and the state of his soul. Some years afterwards, she was speaking to another on the same subject, and said to him, "Thomas, I fear you never pray, nor look to Christ for salvation;" "your ladyship is mistaken," answered the man, "I heard what passed between you and James, at such a time, and the word you designed for him took effect on me." "How did you hear it?" "I heard it on the other side of the garden, through a hole in the wall, and shall never forget the impression I received."

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## OBITUARY.

DIED,

In Monson, Mass. at the house of the Rev. Simeon Colton, on the 4th inst. Nicholas Vlasopolos, a native of the Island of Ithica, a part of Greece, aged 21. He was one of the eleven Greek youths who have been noticed in some of the public prints, as in a course of education under the patronage of the American Board of Commissioners for Foreign Missions. This youth, in company with two others, sailed from Smyrna, in Asia, in the month of April, 1826, and arrived at Boston in June following. From Boston he came immediately to Monson, with one of his companions, where both became members of the Academy in that place. He was a young man of much promise; of the strictest integrity, of dignified deportment, of correct morals, and of an amiable disposition. He seems at an early period to have manifested a disposition to inquire after religious truth. Happening to be at Odessa, in one of the voyages of the ship in which he was employed, he there obtained of an agent of the British and Foreign Bible Society, a Testament in modern Greek. This he valued highly, as is proved by the diligence with which he perused it, and the knowledge he obtained of its contents. At Smyrna he met with Mr. King, the American Missionary, from whom he received instruction which he ever retained; and from Mr. King also, at his departure, he received honourable testimonials of character. From the time of his arrival in America, he was a constant attendant in the house of God, and though he could not at first well understand all that the preacher said, yet he seemed to be a devout worshipper, and anxious to obtain instruction. During his sickness he often spoke of his spiritual concerns, expressed a deep sense of his sinfulness, and distinctly, as well as often declared, that he placed his hope of happiness after death entirely in the mercy of God, through the atonement made by Jesus Christ.

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The Rev. David Moore, A. M. Rector of St. Andrew's Church, Staten Island, [New York] intends opening a CLASSICAL SCHOOL at the Parsonage, on the first of May next.

The Boarders will be under the continual care and immediate inspection of the proprietor, and will be subject to such discipline as is dictated by a strict regard to their health and general improvement.

*Terms.*—Board, including washing and mending, together with Tuition in the various branches of English and Classical Literature, sufficient to qualify them for an entrance into any of our Colleges, $150 per annum, payable quarterly—each pupil to provide himself a bed and bedding. Forty-eight weeks constitute the year. Two vacations, of two weeks each; the one commencing on the 1st Nov. and the other on the 1st May.

*References.*—The proprietor begs leave to refer to the Bishop and Clergy of the Episcopal Church Diocese of New York; Right Rev. Bishop M ginia; Rev. G. T. Bedell, Rev. Mr. George Boyd, Philadelphia; Philip Schuylerville, N. Y.; Stephen Van Albany.

The First Annual Meeti Sunday School Union, will be he evening next, in the Session Roo above Fifth Street; when their rep the objects of the Institution more

The friends of Sunday schools ar ed to attend.

## POETRY.

### THE SABBATH EVE.

Is there a time when moments flow,
More lovelily than all beside?
It is, of all the times below,
A Sabbath eve in Summer tide.

Oh! then the setting sun smiles fair,
And all below, and all above,
The different forms of nature wear;
One universal garb of love.

And then the peace that Jesus beams,
The life of grace, the death of sin,
With nature's placid woods and streams,
Is peace without and peace within.

Delightful scene! a world at rest,
A God all love, no grief to fear,
A heavenly hope, a peaceful breast,
A smile unsullied by a tear.

If heaven be ever felt below,
A scene so heavenly sure as this,
May cause a heart on earth to know
Some foretaste of celestial bliss.

Delightful hour! how soon will night
Spread her dark mantle o'er thy reign!
And morrow's quick returning light,
Must call us to the world again.

Yet there will dawn at least a day,
A sun that never sets shall rise,
Night will not veil his ceaseless ray,
The heavenly Sabbath never dies.

FROM THE

## EVANGELICAL RAMBLER.

A SERIES OF TRACTS PUBLISHED IN LONDON.

### ON APOSTACY.

PART I.

If all who withdraw from the giddy multitude remained faithful unto death, we should be led to form such a high opinion of the immutability of the Christian character, that we should never dread any change of feeling or of principle. But, alas! who has not seen the most ardent zeal grow cold—the most fervent devotion die off into the coldness and dulness of mere formality—and the most spotless integrity corrupted by the maxims of evil? Who has not seen the most eager, stopping short in their course, and some, who once bid fair to occupy stations of honour and usefulness in the church, break away, either suddenly or gradually, from all their religious connections, to mingle again with the workers of iniquity, and seat themselves in the seat of the scorner? What sight can present to the imagination of a real Christian such a spectre of evil as this? and where can he find words to express the deep and intense agony of mind which it occasions? In plaintive accents he often says, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

But there are circumstances which sometimes render this melancholy occurrence peculiarly affecting. Suppose the apostate be a near relative, or an intimate friend—one with whom we have taken sweet counsel, and walked to the house of God in company—one who rejoiced over us "when first we knew the Lord"—who poured the soothing words of consolation into our minds when we first felt the deep convictions of guilt—who was our guide and counsellor—and whom we loved with an affection no less tender and ardent than that which the son of Jesse cherished for his faithful and devoted Jonathan. "Where, ah! where shall we find tears fit to be wept at such a spectacle? or, could we realize the calamity in all its extent, what tokens of our compassion and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, the moon her brightness, to cover the ocean with mourning, and the heavens with sackcloth? or were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing to express the magnitude and extent of such a catastrophe?"

Mr. Beaufoy was the eldest son of a poor but respectable family which resided in the beautiful village of ———, in the north of Devonshire. This village, like too many even in the present day, remained for a long series of years in a state of spiritual darkness.

It happened here, as in most other places where the introduction of the gospel has been opposed by the enmity of the human heart, that some of the chief of the opponents were the first who were converted to the faith of Christ. Among this number the parents of Mr. Beaufoy held a distinguished station. At length, however, the word came with power—they felt the deepest contrition for their past sins, *especially their sin of opposing and ridiculing the gospel of Christ*: and eventually became no less distinguished for their attachment to it, than they had been for their enmity against it. Their son Henry was about twelve years of age, when this moral change took place in his parents, and though he felt somewhat surprised at the suddenness of the transition, yet he was too young, and too thoughtless to examine into the causes of it. He generally accompanied them to the little chapel, which was erected under the brow of a hill, and as he was fond of music, and had a fine voice, he assisted in leading the psalmody of the congregation. No material change took place till after he had attained his eighteenth year; when, under the preaching of the word, his heart was deeply wounded, and, like the Philippian jailor, he could not refrain from saying, *What shall I do to be saved?* On his return home, the unusual gravity of his manners, his more frequent attendance at the village chapel, his occasional inquiries on some religious subjects, his habit of reading the Bible, and of retirement for the purposes of devotion, led his parents to indulge the hope that their Henry was become a new creature in Christ Jesus; and though they prudently abstained from breaking in upon the solemnity of his feelings, by any premature interrogations, yet his impressions were too deep, and his agony too acute, to admit of any lengthened concealment. After the lapse of a few weeks, during which time he endured the strange and awful conflict between the flesh and the spirit in their first encounter, he told his friends, with all the simplicity of a child, how great things the Lord had done for him, and how he had had compassion on him.

If it be possible for one communication from the lips of a child, during his residence on earth, to excite an enraptured feeling of joy in the breast of a parent which approximates to something like the pure, unmingled bliss of the heavenly world, it is when they are opened to state the fact, and detail the manner, of conversion to God. It is then that the prayers of the pious father are turned into praises—that the deep and tender anxieties of the virtuous mother begin to cease: and they mutually recognize in their own son or daughter a fellow-heir of the grace of life, with whom they expect to live for ever and ever.

No material circumstance occurred in the history of young Beaufoy, till his removal to London, about three years afterwards. His ardent piety, his superior intelligence, notwithstanding the disadvantages of his education, and his pleasing manners, though a native of a rustic village, recommended him to the notice of a pious wealthy citizen, who came to visit his patrimonial estate in the neighbourhood, and he gave him the offer of a lucrative situation in his employment. The offer was accepted, and he prepared to leave the scene of his early youth, and the associations of his riper years. His pious mother, who dreaded the moral contagion of London as much as she would have dreaded the plague, had she lived when that destructive malady darkened the city with the shadow of death, said to him on the eve of his departure, "My Henry, I am sorry you are going to leave us. I wish you had been contented with your lot amongst us; for you could have lived happy and useful, and might have been a comfort to us in our old age. But when you are far away, exposed to all the snares and dangers of the great city, I shall have no sweet sleep at night, for I shall lie awake to pray for you: I shall have no peace by day, for I shall be always trembling for you my child."

"Oh! mother," said Henry, whose heart was full of the thought of parting, and who began to sink under the weight of his mother's tears, "do not weep. God can keep me from the temptations of the city as well as the temptations of the village: and I have no doubt but I shall escape them. I'll come and see you once a year, and then we will rejoice together."

"But how can I endure the thought of looking on you, my son, only once in the year, on whom I have gazed these one and twenty years with so much delight. My eyes will be dim with sorrow before the first year is up."

"But I will write, mother, once a month."

"But letters can't speak as I have heard you talk for nearly twenty years. I wish the gentleman had never come amongst us. But I know I must be resigned—but I have not Abraham's faith. The Lord bless you, and keep you, and bring you back to your father's house in peace, that we may bless you before we die."

Henry set off in company with the gentleman who had taken him under his patronage, and though he felt the pang of separation to be violent, yet he bore it with firmness, and, turning away from the scenes of parental grief, he began to amuse himself with the sportive visions of his own fancy. His journey was long and tedious: the fellow-passengers, with whom they travelled, were kind and accommodating, and they reached London without meeting with any disaster, except the loss of a little box, which contained his small but select library, consisting of his Bible, Hymn Book, a few volumes of Mr. Wesley's Works, Fletcher's Check to Antinomianism, Mason on Self-knowledge, Watts on the Improvement of the Mind, and some Magazines. This loss, which gave him great distress, was immediately repaired by the benevolence of Mr. Fortesque, who, in addition to the books already mentioned, added the following: Cowper's Poems, Beattie on Truth, Doddridge's Sermons on Regeneration, and Robinson's Plea for the Divinity of Jesus Christ.

He took a private lodging in the City Road, very near Mr. J——'s, at whose house Mr. Lewellin resided upon his first settlement in London, and where their intimacy commenced.

Within the space of five years he married a young lady of respectability, but who made no decided profession of religion. She attended the chapel because she had been accustomed to it from the earliest days of childhood; and felt attached to the people amongst whom her parents lived and died; and venerated the spot where their sacred remains were mouldering to dust: but she had no clear perceptions of the nature or design of the gospel, nor had she ever felt its enlightening or renovating power. She was handsome, amiable, and intelligent, but she did not possess *the one thing needful*: and though her habits and associations were of a religious nature, yet being destitute of its pure and heavenly spirit, she became a snare to her husband, by drawing off his mind, by imperceptible degrees, from things that are unseen and eternal, to those that were visible and temporal.

His income arising from the situation which he filled, which was one of great responsibility, was large; which, together with the fortune he had with his wife, enabled him to live in a style far above his early expectations; but he had too much good sense to involve himself in difficulties, and too much regard for his parents to allow them to suffer want, while he had all, and abounded. He often used to say, when a poor man in his own native village, "I covet wealth that I may enjoy the luxury of doing good;" and when a mysterious providence granted him his desires, he partook of this source of gratification to a very large extent. His regular and liberal remittances to his aged parents exceeded their wishes, and his profuse liberality to the poor, and every religious institution with which he stood connected, raised him very high in the esteem of his Christian brethren. But, alas! alas! his spirituality did not keep pace with his prosperity; nor did the fervour of his devotional spirit equal the degree of his diligence in business.

In obedience to custom, he spent the first few weeks after his marriage amidst scenes of gaiety and pleasure—in receiving and returning the visits of his friends and associates; and though he found an apology for this course of life in the example of others, yet he felt it to be injurious to the religious tone of his mind, and often longed to return to his more settled religious habits. And had Mrs. Beaufoy possessed a similar spirit, this incursion into the land of the enemy would not have been productive of any essential injury: but as she was now treading on her native soil, and breathing in an element congenial with her taste, she succeeded in corrupting her husband from the simplicity of a religious life, and induced him to adopt habits of a worldly nature. The prayer-meeting, in which his voice had often been heard, leading the devotions of the humble Christian, was now deserted for the conviviality of a select party! The sacredness of religious conversation, with those who loved and feared the Lord, was exchanged for the vain conversation of the elders of the temple of fashion: and though on the Sabbath-day they were seen in their pew, yet the marked seriousness, and peaceful serenity of his countenance was supplanted by the knitted brow, or the listless and inattentive air. Those of his former friends with whom, in the days of his spring-time enjoyment, he had held communion, were deserted for the society of the more respectable but less devout of the congregation; and while he still retained a name and a place amongst the members of the church, he was rapidly receding from the purity and fervour of their spirit.

One of the earliest symptoms of apostacy from the pure faith of Christ is, a certain fastidiousness of hearing, which few preachers can please, except by the charm of their eloquence, or the beauty or force of their language. The truth, as it is in Jesus, is tolerated on account of the form or the manner in which it is presented, and the messenger is admired more than the message which he delivers. And though we would not condemn a predilection for the more graceful and the more eloquent appeals from the pulpit, nor insinuate that a correct taste is a *prima facie* evidence of a heart in a state of departure from God, yet it requires no lengthened argument to prove, that when the truths of the gospel are not loved and received for their own sake, and on account of their beneficial tendency, it is a decisive proof that the tone of the mind is injured: and notwithstanding the outward appearance of devotion which may be kept up by a professor, he is not walking in the fear of the Lord, nor in the comfort of the Holy Ghost. He may have his favourite preachers, and he may extol them as the ornaments of the pulpit: but if the truth which they preach is not equally esteemed when it falls from the lips of men equally zealous, and equally devoted to God, though not equally gifted, we are supplied with a melancholy symptom of his being in a backsliding state. It was this spirit of preference for the learning of Paul, for the eloquence of Apollos—and for the peculiar charms of Cephas amongst the members of the church of Corinth, that the Apostle seizes on as a resistless evidence of their indifference to Christ, and which he adduces as the first proof that a corrupt leaven was then working amongst them. *For while one saith, I am of Paul: and another, I am of Apollos*: is it not a convincing proof, that you resemble, in taste and disposition, the men of this world, who are more delighted with the correctness of the language which a preacher employs, than the purity of the doctrines he preaches—and extol its oratory, while they contemn his divinity?

Mr. Beaufoy, who, on his first settlement in London, gave a decided preference to the most evangelical and the most experimental preachers and listened to their discourses with the most eager and devout attention, now began to admire the most fanciful, and the most florid, to whom he listened as an amateur attends to a piece of music,—more for the gratification of his taste than the spiritual improvement of his mind. At length his habit of attendance became so irregular, that some of his Christian brethren, who had watched the progress of decay with great anxiety, felt it their duty to have him admonished, and they deputed an aged elder, in whom dwelt the spirit of wisdom and of grace, to visit him.

The manner in which reproof is received often developes the real temper and disposition of the mind, and supplies us with a very good criterion to form a correct judgment of character. *Let the righteous smite me*, said the Psalmist, when reviewing the imperfections of his conduct, "it shall be a kindness: and let him reprove me: it shall be an excellent oil, which shall not break my head." And it is by the kind admonitions, and the gentle reproof that we timely receive from those of our friends who watch over us, that we are indebted, under the divine blessing, for our spiritual prosperity, and to which we may trace, if we are attentive to the order of occurrences, our recovery from a state of declension in the enjoyment of personal religion, to which we are so fatally prone.

"Indeed," said Mr. Beaufoy to his venerable friend, in whose company he had passed away many a pleasant hour, in former times, "I think I am at liberty to attend *where* and *when* I please, without being subject to the inquisitorial dictation, or authoritative reproof of others. And though you are pleased to say, that my late conduct has given my best friends reason to fear, that I am not so spiritual as when they first knew me, yet you will permit me to say, that, in my opinion, I am the best judge on that subject." "You certainly," replied the venerable elder, "are at liberty to go where you please: but I hope you will not *go away* from Him who *hath the words of eternal life*:—and at liberty to go when you please, so long as you do not forget the divine injunction which commands us to *consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is.*" "I hope I shall not, sir," Mr. Beaufoy replied; "but I must be permitted to consult my own taste in the choice of the preachers on whose ministry I attend, without being censured for any decrease in the spirituality of my mind. If I do not talk quite so much on religious subjects as I once did, that is no proof that I feel less; as we become reserved on these high and awful considerations in proportion as we are impressed by them." "The Psalmist says," replied the elder, "*While I was musing the fire burned: then spake I with my tongue.* I know you are displeased with me, my brother, for the language which I have addressed unto you; and I assure you, that your displeasure gives me greater pain than the cause of my visit, inasmuch as it convinces me that your heart is not right with God. I have but a few years to live, and I may have only a few hours; and as I may not live to repeat a visit which is as unacceptable to you as it is painful to myself, I cannot leave you without giving you and Mrs. B. a message from the Lord,—*'Take heed, lest there be in either of you an evil heart of unbelief, in departing from the living God.*" "I have no doubt, sir, but your motives are good," said Mr. Beaufoy, "and that you deem the solemn admonition of the apostle necessary; but you will permit us, if you please, to form our own judgment on the propriety of its application."

The venerable elder then arose, weeping as he rose—he took his young brother by the hand, and wept aloud, as the elders of Ephesus wept when Paul bid them adieu, and after struggling for some minutes to subdue the mighty conflict of feeling which was agitating his hallowed breast, he then said, "My brother, I fear that thou hast departed from the Lord, and that his Spirit has departed from thee; but let us kneel down together at the throne of grace, as we used to kneel when the light of his countenance shone upon us, and pray for his return." *And when he had thus spoken, he kneeled down, and prayed with him.* It was a solemn and affecting prayer, offered up to God with great simplicity and earnestness, and which bespoke the fidelity of his affection for his brother. When he arose from his knees, he received the cool thanks of courtesy for his labour of love, and retired sorrowing, most of all under a presentiment that he should see his face no more. And so it proved: for his feeble frame received a shock that evening from which he had not strength to recover. He hastened home as fast as his tottering limbs would carry him—partook of his frugal meal—read the twenty-third Psalm, and, in company with his pious house-keeper, (for he had buried his wife about six weeks before this affliction came upon him,) knelt down, and closed the toils of the day in the hallowed exercise of communion with God. One petition he presented which he had never been heard to utter before:—"And if, Lord, it should please thee to call thy servant this night, I thank thee that I am at last enabled to adopt the language of Simeon,—'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'" This petition was expressed with great animation and fervour, and with an energy of voice which indicated the strong pulsation of a mind feeling its near approach to the prize of its high calling of God in Christ Jesus. He retired to rest at his usual hour, but he was too wakeful to sleep: and about the hour of twelve he rang the bell. His house-keeper entered his room and on drawing aside the curtain of his bed she heard him say,

"Oh! the pain, the bliss of dying."

He requested her to fetch his pious medical friend, who resided near him, and to whom, after he had satisfied his enquiries respecting his seizure and the pains he felt, he related the particulars of his visit to their fellow-member, Mr. Beaufoy. "I know," he said, "I am dying, and that in a very few hours I shall see the King in his beauty: but, sir, death hath lost its sting, and I have lost my fears. I have long waited for my salvation, and now it is come. I die in full and certain hope of a joyful resurrection to eternal life. Give my dying love to my dear, wandering brother, and tell him that the language of the prophet is so impressed on my mind, that I cannot leave the body without expressing a desire that he will read it. 'Thine own wickedness shall correct thee, and thy backsliding shall reprove thee: know, therefore, and see, that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.'" He now gently waved his hand as he repeated the triumphant language of the apostles: "O death where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ:" and reclining on the bosom of his friend, he had one strong convulsive struggle, and then opening his eyes with a smile on his venerable countenance, he expired. "Mark the perfect man, and observe the upright: for the end of that man is peace."

*Saturday Night*, is one of those resting places in the journey of human life, when it becomes every man to cast an eye upon his accounts, to settle with the world and with his conscience. The business of a brief week is easily compassed—its events are so fresh in the recollection, that all its mistakes may be rectified; and its experience turned out to a good account. The man of business should then look over his books, examine his outstanding debts, and see that all is straight and safe: this frequent perusal, is the more important if his accounts are numerous: he must be ever watchful. The man who knows exactly how he stands with the world every Saturday night, will not be a poor man. Then, too, he should examine the book of conscience: review his words and his actions, his motives and his feelings the past week; if any thing is wrong, mark it, and carry the remembrance of it into the next week, that he may avoid its repetition, aiming ever to model his thoughts and words and actions, all his open and secret conduct by the golden rule. And as every man owes constant returns of active gratitude to the great and wise Ruler of the universe, which he cannot discharge better than by deeds of charity; it would be well to finish the settlement by appropriating a portion of the clear profits of the week to such a purpose, to be distributed to the most proper objects. Our lives are apt to be loosely regulated; our business too loosely conducted, our moral duties too loosely discharged. Adopt these rules as a remedy; and as they become habitual, their value will become more apparent.—*Treaton Emporium.*

## Children's Friend.

### DAVID COMPOSING THE EIGHTH PSALM.

Brightly glows the midnight sky in the clear atmosphere of Canaan, where the young son of Jesse kept his father's sheep, thoughtfully serious in the silent wilderness.

Many a fervid day had he tended them, choosing for them the green pastures, and leading them beside the still waters. Now watching while, with the green herbage, they cropped the dew-drops of the morning; anon, guiding his panting charge to the foot of some high rock, gaining thereby cool shelter and safe repose: then again, when the refreshing brilliancy of the sun's slanting rays, as he hides behind the crimson curtain of sober eve, invited them abroad once more, he returned them to the verdant pasture, that they might gather fresh supply for exhausted nature, and chew the cud at leisure during the purple grey twilight.

During the sparkling night they slept, unconscious of the brilliant scene above them; but not so David. Those were to him sweet seasons of enjoyment; when his devout mind expanded beneath the sublime canopy of radiant stars, or hailed the rising moon, glowing among those stellar brightnesses, as some fair coroneted empress among her attendant maidens.

If to intellect and curiosity, if to taste and sentiment, such a scene is highly interesting and capable of giving sublime gratification; to piety, to the best feelings of the devotional mind, it has charms and interests more exquisite, more dignified, more exalting.

Such a mind was David's. Young as he was when he kept the sheep; simple as he was at that early age, when with a ruddy and fair countenance he gaily led his fleecy charge, leading them over the wild mountain, between the rough rocks, or, in favourable seasons, along the deep dell, or the sequestered valley; yet was he not ignorant, nor coarse, nor depraved. Why should he? Grace had entered and regulated his heart; how could he? The solitude was rendered to him sacred by the consciousness of the ever-present Jehovah. He was not tempted to sin by being alone, because he knew that an ever-watchful eye was over him. He was not idle when the flock was resting, for he studied the law of the Lord, and in it did he meditate day and night.

Oh! there is a grandeur in religion which highly exalts the mind, whether younger, or more matured, into which its genial influences descend! To many an eye, there was nothing in this prospect above him but the moon and a few stars. David's pious mind saw the handy work of God, the God of Israel; that God whom he had devoutly chosen, that God who was his friend. He felt himself brought near to heaven, by that darkness which hid earth from his view. He felt the presence of him whom no mortal eye can see;—seizing his loved harp, while his fingers lightly touched the melodious strings, he began to pour forth his feelings, in strains of mingled admiration and piety, with all the charms which music and poetry could lend him; divine inspiration giving him an elevated style; which may in English, be feebly imitated thus:—

O Lord our Lord, how excellent
Is thy revered, thy blessed, name;
Far through this wide earth is it sent;
Set first in yonder heavenly frame.
Higher than heaven, and beams o'erpowering bright
Thou dwell'st alone, in uncreated light.
May I, a child, a babe, so young,
Venture to praise heaven's Majesty?
Yes, by the feeble suckling's tongue
Thou wilt appal the enemy.
The sinner worldly-wise, amazed shall
What grace divine can do for infancy.
Then let me cast mine eyes on high,
Thy glorious handy work to view,
To count the wonders of the sky,
Which stud the dark etherial blue.
Let me this glowing arch consider well,
Who made, and who ordain'd their courses, tell.
Thou silver moon, superbly bright,
Shedding sweet brilliance far and near,
Ye twinkling stars who gem the night,
Those solitary wilds to cheer—
Who fix'd you changeless there, who guides your way
Thus brightening midnight darkness into day?
Ah! when those wonders I behold,
Thy brighter works, stupendous, grand
How shrinks vain man, of feeble mould,
Scarce worthy of thy fostering hand!
Yet him thou kindly visitest with love,
Low stooping, from th' eternal throne above
High in the scale of nature placed,
Though lower than thine angels made;
With honour, and with glory graced,
As with a kingly crown, his head:
Lord of this sublunary world he stands,
Here the best, noblest, labour of thine hands.
He rules the creatures thou hast made;
The fiercer orders fear his hand,
While sheep and oxen seek his aid,
And yield their wills to his command.
The feather'd fowl, that swiftly skim the air
And fishy tribes, pay their obeisance there.
O Lord our Lord, how excellent
Is thy revered, thy blessed name,
Far through this wide earth be it sent,
Good, as from yon high heaven it came.
Than silver moon more bright, than twinkling star
More high, serene, effulgent, stedfast, far.

### ENIGMA.

One, in whose name, three letters like, appear,
The two first letters of this name, shall share
That word's commencement, which will, found, appear

Two letters, (liquids) in one word are found,
That means *to sanctify*, on those, we ground
The safe continuance of our search around.

Next, seek a word that means content, and choose
The letter, *first*, or *last*; yet one, refuse,
For one alone, just answers to our views.

An instrument of music, one half take,
Whose silver chords were once employed, to make
Devotion rise, and heavenly feelings wake.

A name and title, of our Church's head,
That in the Psalms is found, will stand, in stead
To end the word, of which we now have need.

The whole, completed, means, *Praise ye the Lord!*
To search it out, some little time afford,
And prove its truth by finding all, accord.

The candidates for the prize will meet in the Lecture Room of St. Andrew's Church, on Saturday, April 7, at half past 2 o'clock, P. M.

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